

THE REHEARSAL.

1. Why I did not sooner Answer the Review as to the Succession of Ordination
2. His Instance of Columba out of Bede Answer'd.
3. Of Exemptions, and the Regulars, who are Popish Presbyterians.
4. The Presbyterians have no Precedents but these Monks. Yet that will not do.
5. If it did do to the utmost for which they bring it, they must still Lose the Cause, by vast Odds.
6. The Succession of our Bishops shew'd.
7. The Schisms and Anti-Popes in the Church of Rome hurt not our Succession. But ruins that of the Presbyterians

SATURDAY, February 26. 1708.

(1.) Country-man. **I** Have been Baited, Master, to give an Answer to the Review of the 13 last Month, Vol. 5. N. 125. They tell me you have slipt it, because you cannot Answer it. That the Review has call'd upon you for an Answer, and you have given him None. They say that he there clearly Proves the Validity of Ordination by Presbyters alone without a Bishop. And if so, he has thrown you upon your Back, as to the Validity of their Baptisms, or even as to their Schisms. You may think as little as you please of his Arguments, but he thinks them Invincible, and his Party cries, Come Answer them, Answer them!

Rehearsal. You have given the Reason, Country-man, why I did not Answer them. I thought None so Weak as to be Impos'd upon by them. But my Province being to instruct the Ignorant, and talk to you, Country-men, I will not refuse to Answer whatever you think Material in that Review, therefore put your Objections.

(2.) Country-m. His whole Stress is upon one Bede an English Historian, who tells of one Columba an Irish-man, who Built a Monastery at Ardmagh in Ireland; and then went over into Scotland, and built another there. And that his Disciples Erected several other Monasteries. Which I think (says Review) will include their being Ordain'd by him, and yet he was no Bishop.

Rehears. The Review must Think again. He fancies that all Monks are Clergy men. But he's much Mistaken. There are more Lay-men than Clergy-men in Monasteries at this Day. But at first they were mostly Lay-men, who led very Retir'd Lives, whence they were Call'd Monks, from the Greek word *Μοναχ*

which Signifies Alone, because they kept very little Company. At last they came to be fram'd together into Fraternities, but even then they went to the Parish Church like other People, for all Religious Duties. Till at last they Obtain'd a Priest of their own Order to Administer the Sacrament to them, which shews they had None before that cou'd do it. And the Story the Review tells from Bede, he places very Early in the Days of Monkeny, in the year 565. So that Columba (like St. Antony the Original of Monkeny) might have Erected Monasteries, without Ordaining any of them, or even so much as being Ordain'd himself.

(3.) Country-m. But the Review says, That in that little Island which was given to Columba in Scotland to Build his Monastery in, the Bishops were Subject to him and his Successors, the Abbots of that Monastery.

Rehears. So you may see in Oxford at this Day, the Bishop of the Diocese sit below the Vice-Chancellor in the University-Church of St. Mary. And the University is Exempt from his Jurisdiction which is a Piece of Popery we have not yet Purg'd out. For there is no Power upon Earth can Exempt any Man from the Jurisdiction of his Bishop. It is a sort of Excommunication. For St. Ignatius, (ad Magnes.) Describes a Church thus, Your Bishop presiding in the Place of God, your Presbyters in the Place of the Council of the Apostles, and your Deacons intrusted with the Ministry of Jesus Christ. Now where the Bishops do's not Preside, it is a Church those Ages knew nothing of. But the Pope setting up for Vniversal Bishop, broke into this Frame of the Church, and took upon him to make Exemptions of what Persons and Places he thought fit from the Jurisdiction of

of their Respective Bishops. And to break their Power the more, he exceedingly Encreas'd the Number of the Regulars (that is, Monks of several Orders) Subject only to their own Superiors, and Ultimately to the Pope. Therefore they are Call'd his *Life-Guard*. For they Support him, as he does them. And he made use of them at the Council of Trent, to have *Episcopacy* Declar'd not to be of *Divine Right*, Except that only of the *Apostolical Chair*, as they call the See of Rome. And Loonez the General of the Jesuits, made an Elaborat Oration there upon this Subject, which the Presbyterians have Copy'd, and not Added much to it. For there you will find all their Arguments against *Episcopacy*. The Regulars in the Church of Rome are Popish Presbyterians, that is, live under Presbyters without Bishops. And our Presbyterians are Protestant Jesuits, hold the same with them as to *Episcopacy*, only differ about the Pope.

(4.) What wonder is it then, to see a Monk (for such was Bede) Magnify his own Order, and set it up above *Episcopacy*? Tho' he did not only as to that little Island where Columba had his Monastery, as a Particular Exemption. Yet says nothing which infers that these Presbyters (if they were such) did Ordain others of themselves without a Bishop, as I have shew'd. For if the Monks came to the Parish Church for the Sacrament, till they had a Priest granted them who shoud give it them; it is not Likely they thought they had a Power Inherent in themselves to Confer Holy Orders.

(5.) But to let this Instance go as far as possibly it can be Carry'd, suppose that in this little Island in Scotland they had been truly Presbyterians, and to have Contin'd so ever since the Sixth Century; Wou'd this Over-Balance the Constant Practice and Principle of all the Churches in the World, from the Apostles time to this Day? At least to John Calvin at Geneva in the Year 1541. (and a few since) Tho' he then gave full Attestation to *Episcopacy*, only pleaded Necessity. Of which I have spoken sufficiently already.

Country-m. I think this Point is Clear. And our Presbyterians have None but Monks and Regulars (the most Corrupt part of the Church of Rome) to Plead as Precedents to them. And yet neither these will do.

But, Master, he still desires you to shew the Succession of our Bishops.

(6.) Rehears. I told it him long ago, but he wou'd not mind it. That we have as Clear a Succession of our Bishops as of our Kings. I refer'd him to Stow's Survey of London for the Names of all the Bishops of

London from that time upwards as far as our History reaches, and from Stow to this present Bishop of London it is well known. And if he will go Abroad, he may see in Eusebius the Succession of the Great Bishops. And ther is a List of them at the End of Dr. Cave's Lives of the Fathers.

(7.) Country-m. But this Review go's further, and tells of Schisms were in the Church of Rome; two or three Popes at a time, and these could not all be Right, and he asks from which of these we Derive our Succession?

Rehears. Suppose I say, from the same as the Presbyterians. For he owns their Ordination as well as ours to come from the Church of Rome. And therefore he is as much Oblig'd to Answer this Question as I am.

But that he may not think this a Puff, I'll give him a short Answer. Tho' there was a Dispute which of them was the Right Pope, yet none Deny'd but they were all true Bishops. And that is, all we are Concern'd in as to the Point of Ordination. And they Deny Ordination by Presbyters without a Bishop. So whence the Presbyterians will bring their Succession is left to the Review to Consider. And I hope he'll tell us.

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